

# BOSTON RECORDER.

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Massachusetts Missionary Society.

Report of the Trustees. Read and  
accepted May 29, 1821.

—Another year is gone, and we again assembled in the city of our fathers to shew our concern for Zion in her prosperity and to mingle applications to the Father of mercies for showers of his grace on our- selves and our fellow men. May the great Father of the church vouchsafe to us his blessing; fill all our hearts with Christianity, and inspire us with greater zeal and faithfulness in carrying the light, and the consolations of the gospel to the poor and needy.

to expect to be informed what efforts  
been made in the course of the last  
to accomplish the object of this So-  
and with what visible success those  
have been crowned.

Following appointments were made by the Trustees, viz: the Rev. F. S. Field and the Rev. Josiah Peet, each for a term of three months. These are of particular churches; the former is minister of Bloomfield, the latter of Newegawick, in the County of Somerset, and the only ministers of the territorial order in the county. Not only supported by their people, but employed as missionaries in the towns around them, where their services are greatly needed, and have been, we have reason to think, of great use.

Rev. Charles Freeman was appointed for three months in the County of Worcester; the Rev. Daniel Lovejoy, for three months in the County of Oxford; the Rev. John Sewall for six weeks, with leave to go to the field of his labor; the Rev. John Sawyer for three months in the County of Penobscot; the Rev. Elijah Smith for ten weeks in the County of Washington; Mr. Jonathan Bigelow for six weeks in the same County, with particular reference to Lubec; and Mr. John Shores for six weeks at Troy, in the County of Bristol, in this State.

These gentlemen have fulfilled their  
duties, and made return of their  
accounts. From their journals it appears  
that many souls were received in their  
various fields of labor very gratefully, and  
treated very kindly. The message of  
peace and grace, they were sent to deliver  
was received with serious attention. The  
people of God have been instructed and  
comforted, some souls have been hopeful  
again, and impressions have been  
made in the minds of others, which, thro  
the power of God, may never be lost.  
A full account of the labors of the mis  
sionaries, and some extracts from their  
journals will now be laid before you.

Rev. Mr. Peet divided his labor among the towns of Mercer, New-Sharon, Madison, Starks, and Industry. He preached 50 sermons, attended eleven for religious conference, administered the Lord's Supper 4 times; administered to persons to a union and fellowship in the church; baptized 13 children; visited the sick, Sabbath schools, and families. He received 16 donations from the congregational society in New-Sharon, and 4 from the people in Industry for this Society, as an expression of gratitude for our kind attention.

Mr. Peet's labor in Solon were noble and salutary. A difficulty had arisen in the church, which threatened to divide the people. The good people were alarmed and alarmed: A meeting of the church was called, which continued without intermission for six hours. The missionary went into a patient and investigation of the difficulties; and he brought the church to an unanimous result, which terminated the principal contest, and cheered the hearts of the people with the hope and prospect of future success. Things remain in this manner.

It will be recollected that the spirit of God was poured out in answer, and that a goodly number were added to the infant church, and the following year. There was no revival since; but generally attendance on the preached word in the county holds out a prospect of settling a minister very soon, and of his disposition to contribute something to the support of the gospel is increasing.

Rev. Mr. Holt preached in Canaan, Torrville, Athens, Madison, Windsor, Fairfield and Bingham. He has preached 55 sermons, visited 60 families, attended the sick and funerals, prayed at 100 and Sabbath schools, baptized 100, received one into the church, administered the Lord's supper twice, and "preaching," says Mr. Holt, "generally good; and those, who love to feel

...feel a deep solicitude that the  
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do something to aid the dispensation of the word. The calls for preaching are continually multiplying, only a few of them can be regarded. The little churches feel that they must not be denied, altogether some one to break to them the bread of life. They receive your missionaries with apparent gratitude, and you have their prayers, that success may attend you in all your exertions to win souls to Christ, and that your reward may be given you in the world of glory. The separation of this State from Massachusetts has made Maine more literally a missionary field, than it was before; and whether we shall be left to walk in greater darkness, or some new light will arise, we must wait to be instructed. Patience, perseverance and faith are all needed to support the hope that this cold region will ever blossom as the rose. If the gospel is preached, it must be, at present, by missionaries who are sent. They will be cordially received, and attentively heard, and in some of our towns something might be done; and I hope to see the day when some missionary spirit shall feed and watch over the scattered flocks in several of our destitute towns. As to my situation in Bloomfield there are still circumstances which remove the prospect of my being wholly supported at home, and till the Macedonian cry is in some measure stilled, which is now heard from abroad, I feel no solicitude that the thing should be done."

The Rev. Mr. Freeman fulfilled his mission in Parsonsfield, Newfield, and Waterboro'. He preached 42 sermons, attended meetings for prayer and conference, examined the schools, catechised the children, and visited 156 different families. In these towns religion is in a very low state. There is little union, and little effort made for the support of religious ordinances. He thinks however, that there is more attention to the word than there has been. It was one object of our missionary to stir up Christians to greater activity and faithfulness, and to encourage them earnestly to pray for a revival of religion, that God would appear among them in his glory, and build up Zion. The congregational churches in these towns are very feeble. "The prospects around me," says our missionary, "are dark, but some rays of light break thro' the clouds which cover us; and we hope that these churches will yet enjoy a brighter day, and exult in the light which is dawning upon other parts of our land." This expectation is cherished however on the ground that Missionary efforts will continue to be made to enlighten and awaken the people.

The Rev. Mr. Lovejoy preached in Litchfield, Weld, and Dixfield. He delivered 60 sermons, attended conferences, one church fast, administered the Lord's supper once, baptized two children, visited a great number of families, and several schools. Agreeably to his instructions, he spent ten weeks of his mission in Dixfield. The offer made to that people, by our missionary, Mr. Dennis, in the winter of 1820, that if they would raise a sum for the support of the gospel, this Society would send them a missionary for double the time their subscription would support him. They accepted the offer, and raised 40 dollars. Mr. Lovejoy was appointed to go and redeem our pledge. He was very cordially received, kindly treated, and his labors were very acceptable. The monthly concert, which was introduced by Mr. Dennis has been continued; and a Sabbath school, agreeable to his advice & direction, was kept thro' the last summer. With the state of the school our missionary was highly pleased. His instructions in the family were heard with patient, and often with deep attention, and the number who attended public worship, gradually increased as long as he continued in the town. From all circumstances he was led to hope, that the word he dispensed would be effectual to the salvation of some. Many are anxious to enjoy the means of grace. When the Lord's supper was administered, one man, who had brought a reproach upon his holy profession, and grieved the hearts of his brethren, voluntarily and publicly confessed his fault with apparent penitence and sorrow, and asked forgiveness of the church. The scene was solemn and affecting, and contributed not a little to their peace and comfort.

Some facts are communicated respecting Litchfield worthy of preservation. Two brothers by the name of Smith, about 40 years ago, from this state, commenced the settlement of that town. Having been accustomed from early life, to attend the public worship of God, they were unwilling to live even in the wilderness without observing the Sabbath as they had been taught to do, and especially were they unwilling their children should grow up in ignorance of the duty and privilege of public worship. Hence soon after their settlement, they set up a meeting on the Sabbath for prayer, the reading of the scriptures, and such suitable books as they had. This meeting has been continued to the present time; and not a Sabbath has occurred when one of these pious brothers was not able to attend this little flock; and to

take the lead in these holy services. As the fruit, no doubt, of their pious labors, in 1811 a revival of religion was experienced, and 25 souls became hopefully the subjects of grace; about one half of whom were the children of these two faithful men. The same year a church was formed, which still keeps the unity of the spirit in the bond of peace, and walks in the truth. One of these excellent men is dead, and the other has reached nearly four score years. The church consists of more than twenty, and the Society attached to it of about one hundred souls. They are anxious to have a pastor, and their venerable spiritual guide, like aged Simon, is waiting for this consolation that he may *depart in peace*. They have obtained an annual subscription for five years of 150 dollars, and expressed an unanimous desire that Mr. Lovejoy should supply them one half the time for this period. There is a fair prospect the society will increase, and if some aid can be obtained from missionary societies, he will feel it to be his duty to comply with their request.

The Rev. Mr. Sawyer, while in the service of the Society, visited a large number of the newly settled towns in the County of Penobscot, which contains a population of nearly 14,000 souls, and but two settled congregational ministers. In a number of the settlements, churches have been gathered, but so seldom have they enjoyed the preached word, that to some of them the Lord's supper has not been administered for five years. Our Missionary labored much for the good of souls, often attended meetings for conference and prayer, admitted one to the fellowship of the church, visited many families and schools, and distributed books among the poor children. In Garland he found some under serious impressions; and the people were generally solemn and attentive, while he made known to them the unsearchable riches of Christ. Their schools are in an improving state, and attention to religious concerns is rather increasing.

The Rev. Mr. Kellogg labored at Perry, Robbinston, Calais, and Dennysville, on the western banks of the Quoddy and Scoodic, which separate Maine from the British dominions, and in some adjoining plantations. Besides preaching on the Sabbath, he delivered many lectures, attended meetings for conference and prayer, visited sabbath schools, observed the monthly concert, and made many family visits. In those visits he distributed tracts, conversed on religious subjects, and often read the Scriptures and prayed. In every place our missionary made it a special object to acquaint himself with the moral state of the people, and their spiritual wants; to learn their peculiar prejudices, and to study the best method of overcoming them. That region, like most other parts of the state, has been overrun by sectarians; but no one denomination seems to have gained a very firm footing. Nine tenths of the early settlers were congregationalists, and had missionaries been sent among them twenty years ago, very much might have been done, by the blessing of God, to have secured the union of the people, and to have promoted the interests of pure and undefiled religion. There are now Methodists and Baptists as well as Congregationalists in every town. But Mr. Kellogg conducted himself with so much candour and prudence in regard to them, that he secured their esteem and confidence.

All denominations attended his meetings, and expressed their approbation of his preaching. Religion is in a very low state; professors are languid, and many of the truly pious quite depressed. But a prudent, pious, devoted missionary, who leaves out of view sectarian peculiarities, and holds prominently before the people their salvation from sin and wrath through the blood of Christ, and aims directly at the conscience and heart, will secure a patient and candid hearing. Such was the course Mr. Kellogg adopted. He believed their prejudices were not inveterate, or very strong, and he aimed to undermine them, and as a pioneer in that wilderness, to prepare the way for the future operation of missionaries. Convinced that union of feeling and action, in regard to the support of the gospel was indispensable to any rational hope of the establishment of a regular ministry among them, he adopted a measure calculated to heal their divisions, and to secure to his own denomination a prevailing influence.

As each denomination can do something towards supporting the gospel, he proposed the plan of uniting, and raising by subscription what they could for the support of missionaries, whom he might procure to be sent to them by the societies with which he was connected. After closing his mission in our service, and entering upon one from the Society for Propagating the Gospel, in the same field, he directed all his strength to forward this measure. The result was, that in the towns he visited he obtained a subscription of 644 dollars. Mr. Kellogg is now on the ground expects to spend part of the summer in the service of the Society last named, and he looks to your trustees to send into that field one, and if possible, two able missionaries to co-operate with him in counsels and in

labors. The understanding is, to divide the subscription between the Societies in proportion to the service rendered. Your trustees would express their unqualified approbation of this plan, and they would earnestly hope suitable men may be obtained to go into that field, which is white already to the harvest.

Mr. Jonathan Bigelow was sent on a mission of twenty weeks in the eastern parts of Maine; 10 at Lubec, and 10 in the vicinity. He sailed from Boston Oct. 15th, and after a tedious, tempestuous and dangerous voyage of ten days, he arrived in safety at the place of his destination. "I can truly say," he records in his journal, "out of the depths I cried, and the Lord heard me, and delivered me from all my troubles. He has shewn me his wonders in the deep, and not forsaken me, bless the Lord, O my soul."

Lubec forms the eastern point of the state, having the water on three sides. There are three settlements within the limits of the town; one at South-bay, one on the Point, and one at the Neck. The largest and most flourishing is that on the Point. But six years ago here stood a lofty forest, which spread over the whole ground where the village stands. This settlement was begun during the late war, and while Eastport was in the hands of the British. It has grown with great rapidity, and seems destined, at no very distant period, to become a place of commercial importance. A neat and commodious house for public worship has been erected, and a church has been formed.

Mr. Bigelow was sent to Lubec, because things seemed there ripe for the settlement of a minister, and special exertions were made for the attainment of this object. The town contains a population of more than 1400 souls; the station is a very important one, and sufficient to employ the labors and talents of one man. Our missionary held three meetings usually on the Sabbath, and one more in the course of the week in different parts of the town. He also visited many families, and preached as many fire-side sermons as his health would permit. A few extracts from his journal will give you some view of his fidelity and success.

"Sabbath Dec. 3. A greater number at meeting to-day than usual, and in the evening the house was crowded. The appearance is favorable. There is most evidently an hearing ear among this people; O that God would give them also an understanding and obedient heart." "Wednesday, 6. Made several visits and preached out of the village to about 40 persons. The attention at meeting is much greater and more solemn than when I came. I cannot but hope from present appearances, that God will soon bring some of this people to the knowledge of the truth, that they may be saved."

8. "Had a long conversation to-day with a young man, who has been for a few weeks unusually serious. I cannot but entertain the hope, God has begun in him a work, which will end in his salvation. I gave him such instruction as I thought his case demanded; he was much affected."

17. "Had an interesting conversation with two men and their wives. They all enquired with apparent earnestness, *what shall we do to be saved!* I endeavoured to answer the question, as I supposed Paul would." Under a subsequent date he mentions two of these persons had found peace in believing.

*Sabbath, 31.* 'In the morning set out with nine others in a boat to preach at the Neck, the snow being too deep to admit of riding horse-back. When about half way up, and within 100 rods of the shore, the foot of the fore-mast unstepped and stove a large hole through the bows of the boat, 8 or 10 inches under water, which rushed in rapidly. Those in the fore end of the boat cried out, '*She is filling, she is sinking.*' and for a minute or two all on board expected to go down. But being supplied with buckets, and all coming aft, we were able, thro' the goodness of God, to run the boat ashore before she sunk. I then waded two miles thro' the snow, and preached from the words, '*Brethren the time is short!*'; and alluded to the providential escape we had just experienced. Preached in the evening;—the audience unusually solemn.<sup>32</sup>

Jan. 7. "Preached in the evening from the words, *It is high time to awake out of sleep.*" The audience appeared to feel more than I have ever seen them before. I noticed the tear stealing silently down the cheek of several, who previously had exhibited but little anxiety respecting their future destiny."

At the close of his mission at Lubec, addressing the Board, he says, "Your missionary has in all instances received a kind reception, and every personal attention his situation required, or that his feelings would prompt him to desire. He was boarded in a religious family with 15 other persons, who, with the numerous strangers, who tarried for a night, usually attended family prayers. This circumstance greatly extended the sphere of my action, and I hope of my usefulness. My success has been as great as I could reasonably have expected, though far less than I could have wished. I have not less

the satisfaction to witness a powerful revival of religion, yet God has, I trust, in some individual instances, made his word efficacious. An unusual seriousness and attention have been very manifest among the people. Professors have been excited to more diligence, and prayerfulness, and all seem desirous to enjoy the stated ministrations of the gospel, and are willing to contribute as far as circumstances will permit to the support of the ministry."

But the manner in which the labors of our missionary were received at Lubec may be further learnt from a communication from a committee of the parish, in which they say, in behalf of the church & congregation. "We would express our sense of gratitude and obligation to the Massachusetts Missionary Society, to whose benevolence we feel indebted for the able faithful and indefatigable labors of their missionary, Mr. Jonathan Bigelow. We presume the Society is not wholly unacquainted with the moral condition of this part of Maine. Situated as we are at one extremity of our extensive country, separated from a foreign nation only by a geographical line, holding daily intercourse with strangers, and being ourselves emigrants from different towns and societies in New-England, we cannot but consider, as a most timely and happy providence to become united into a church and congregation, and to be enabled to erect a neat and commodious house for public worship. While we would devotedly ascribe the praise and glory to God, we would gratefully attribute our present happy union to your Society as the more remote, and to your missionary as the immediate cause. To him we feel more than an ordinary attachment. His labors of love we trust, have been blessed to the spiritual comfort and improvement of many. The hearts of this people are united in him as their future pastor and teacher. This we have expressed to him in a unanimous call from the church and society." This call the trustees have the satisfaction to state, has been accepted on the part of Mr. Bigelow, and the eleventh of July next in appointed as the day for the solemn ordination. As there is no congregational minister, pastor of a church in the whole county, and no regular preaching over a large extent of territory, and as the first minister in Passamaquoddy will be likely to give a tone to the morals and religion of a large & important tract of country, we view it as a matter of devout thankfulness to the Great Head of the church, that so important a post is likely to be well supplied."

In consequence of the state of things at Lubec, Mr. Bigelow fulfilled only two weeks of the other half of his mission. In this time, he rode about 80 miles, preached nine sermons, visited the sick and about 40 families. In one place he found several instances of awakening, and several of recent conversions. Wherever he preached the people expressed their gratitude for his services and a strong desire to be visited by missionaries. He spent one Sabbath in Machias, for which he was paid by the people, as he did not consider that a missionary ground: he also received one dollar as a donation to the Society. "The tracts and other books entrusted to my charge," says Mr. Bigelow, "were gratefully received, and in some instances, I have reason to hope, have produced a salutary effect. They have been distributed in Lubec, Robbinston, Calais, Dennysville, Machias, Orangetown, and Little River. Some of the Panoplists and Tracts were sent to the Island of Grand Menan. Some I have given to sailors and captains of vessels with whom I became acquainted." "My mission on the whole," he remarks, in conclusion, "has been pleasant to myself, and I trust not unprofitable to those among whom I have labored. Some have been awakened to attend to the salvation of their souls; some have been created anew in Christ Jesus, and some have been quickened and animated in their christian course. To Father, Son, and Holy Spirit, be all the glory."

Such brethren, is the account we have to give you of the labors of the last year. Our operations have been spread over an extensive field, considering the number of missionaries employed and their term of service. You may think if we had concentrated our efforts, and directed them to a few points, the visible effects would have been greater; and that by scattering our forces we have weakened our strength. But a knowledge of the circumstances in view of which the Board have acted will remove such impressions.

When we have cast our eyes over the missionary field, to select a spot on which to commence our operations, we have beheld so many towns equally destitute and needy, and have heard the Macedonian cry from so many quarters, that it has given us sorrow of heart to think any of them must implore assistance in vain. And it must not be forgotten there are many feeble churches in the wilderness gathered by the former missionaries of this Society. These have strong claims upon us; and they "feel they must not be denied altogether some one to break to them the bread of life." They are our children and must not be cast off. They expect a visit equally from some mission-



ary of this society, and this is necessary to preserve in them the breath of life. These facts have had an influence upon those pastors of churches, whom we annually employ as missionaries in their immediate vicinities; nor could any considerations of the necessity of vigorous effort in a particular place resist this influence. When they have cast their eyes around them to select the place of their visit, they have seen so many destitute churches and congregations stretching out their hands to supplicate their benevolent aid, they have felt it to be their duty to allot to each a very short period, that it might be in their power to visit, comfort, and strengthen a larger number of these churches. And what can a missionary be expected to accomplish, what account can he give of the fruit of his labors, who can spend but a single Sabbath in a town? Before he becomes acquainted with their state, and has given them the instruction and advice they need, he is called to another part of the field. Almost as soon as the people are cheered with the tidings, that a missionary has arrived among them, are they grieved by the report that he is gone. Nor can we see any way in which to prevent this, except by multiplying the number of missionaries. The field is too extensive to be cultivated by a few. Our case seems like that of a man, who sees around him an hundred of his fellow creatures in distress and actually perishing with hunger, and who has but a single loaf to distribute among them. Our operations are chiefly in a single state, and our means are inadequate to success. Our calls upon the Christian public for charitable aid, excite only a very limited interest. The public mind does not expand to the magnitude of our undertaking. And why is it, we are constrained to ask, that our domestic missions languish? Do our churches see no cause for missionary efforts in Maine? Let them look at three contiguous counties of that state, Somerset, Penobscot, and Washington: these contain a population of nearly 50,000 souls, and but 4 settled congregational ministers. The county of Oxford contains 27,000 inhabitants, and but 4 congregational ministers. There are a larger number of other denominations in these counties; but much the larger part of the population have no regular preaching whatever. Now we would ask, what must be the state of society in these counties 30 or 50 years from this time, if no efforts are made to send them the gospel, to form them into regular christian societies, and to put them in possession of the privileges of the christian ministry? If it be not the duty of our churches to send missionaries into such destitute regions, we would ask where is it their duty to send them? Is it said, to the heathen? But in how short a time will such places, if neglected, sink into all the ignorance and vice of the heathen world!

The Legacy of the late Mrs. Osborn of Royalston, amounting to about two thousand dollars, has been paid to the Board, and is now in a productive state. The income of this fund is to be devoted exclusively for the instruction of the Indians within the limits of the United States. This provision is very opportune: for Providence has opened a door for its immediate application. In the town of Perry near Eastport, Maine, there is a tribe of Indians consisting of about 350 souls, yet in a savage state. An attempt will be made to teach their children to read, their men how to cultivate the soil, and their women the arts of domestic life. It is matter of peculiar gratitude to God, that we may again direct our attention to the aborigines of our country. Their moral and religious improvement was one object in the formation of this Society.

The Massachusetts Missionary Society was established upon a broad foundation, and was designed to be a great and growing institution. Its funds have been applied to promote three distinct objects; to support and strengthen feeble and destitute churches; to gather churches and congregations in the infant settlements, and to impart to the Indians within our own limits, instruction in the principles and duties of christianity. These objects are certainly among the first, which ought to engage the attention, and rouse the exertions of christian benevolence. Devoutly let us thank the Father of mercies that a spirit of beneficence has been so extensively excited in the bosoms of Christians, that so many benevolent societies have been formed and are now in active operation through the land. The object of them all is one—the emancipation of the world from the dominion of sin.

The Officers of the Massachusetts Missionary Society for the current year are, Rev. SAMUEL WORCESTER, D. D. President. Rev. Samuel Walker, Secretary. Jeremiah Everts, Esq. Treasurer. Rev. Elijah Parish, D. D. Isaac Warren, Esq. Henry Gray, Esq. Rev. Otis Thompson, Rev. Samuel Walker, Rev. Brown Emerson, Rev. Warren Fay, Rev. Richard S. Storrs, Rev. Justin Edwards, Trustees.

The Rev. Sereno F. Dwight is the first, and the Rev. John Codman the second preacher for the next anniversary.

SAMUEL WALKER, WARREN FAY, RICHARD S. STORRS. Committee.

#### PALESTINE MISSION.

From the Savannah Georgian. To the President and Directors of the Savannah Missionary Society.

SMYRNA, FEBRUARY 10. GENTLEMEN.—On the 21st of last November, I had the pleasure of receiving a communication from your Secretary, which I read with much interest, and which I answered next day after receiving it. There is a vessel from New-York now here, by which I expect an opportunity to send

this. The most of my time continues to be occupied in the study of languages; though I have some opportunities, almost daily, to distribute tracts, and to address individuals on the subject of religion. These efforts are principally among the Greeks, who are very numerous in Smyrna. Not long after I wrote last, Mr. Parsons set sail for Jerusalem, in a vessel which carried Pilgrims. Since his departure, I have undertaken to visit all the Greek schools I can hear of in town, in order to converse with the children, and supply the teacher and such as can read, among the pupils, with Tracts. I have visited 29 schools, in which I have found about 1100 boys and 60 girls: and have distributed among them about 800 Tracts. Now and then I meet a Greek priest, who is afraid that I shall distribute books which contain something contrary to their peculiar sentiments; but when I show them the books I circulate, are either the Holy Scripture itself, or such tracts as have been approved by the Patriarch of Constantinople, they are not able to make any further objections.

In truth I cannot say that, in prosecuting this work, I meet with any obstacles at all.—From both masters and scholars I receive, in general, many thanks. Considering the ignorance and bigotry which prevail among these people, it seems wiser and more prudent to circulate the Scriptures and such Tracts as treat of fundamental doctrines in Christianity which the Greeks themselves believe, or of duties which they consider obligatory, than to make a direct attack on those points in which we suppose they have departed from purity of doctrine and practice. The clear exhibition and extensive diffusion of acknowledged truths, are sometimes the surest methods of exposing and eradicating error. The missionaries of Christ, especially in such a country as this, must remember the gradual and prudent manner in which their Divine Master unfolded the principles of his gospel, and removed the Jewish prejudices of his disciples.

You may be ready to infer from the number of schools, that the Greeks have something like a competent system of education for their children; but you will recollect that very few females are found in the schools. Indeed all that belongs to female education, among the Greeks, with few exceptions, may be included under the fashionable phrase, "the art of pleasing." Multitudes, who dress and dance in the finest style, can neither read nor write. It is true, that very many Greek boys are found at school, and some of them acquire a tolerably good education. But the books generally used in school, are in ancient Greek, which the masters have often told me frankly, that neither they nor their pupils understand. Besides there is, in most of the schools, an almost entire want of discipline. The masters appear neither competent to their task, nor zealously engaged in it. I am, however, assured by competent judges, that the means of instruction among the Greeks have very much increased within a few years. Indeed, I perceived constant indications that things are now rapidly tending to a better state. It gives me great pleasure to visit these schools, and speak to the children. Who knows but that there may be among them some Polycarp or Chrysostome? Should sound learning and pure Christianity revive among the Greeks, the advantages to the literary and religious world, must be many and great.—Literature is evidently reviving; and this circumstance renders the circulation of the scriptures, and the revival of pure religion highly important. Where the human mind has been long enslaved by bigotry & held in ignorance, it too often happens that when these chains are broken, infidelity & scepticism succeed. Young men, on being educated, become disgusted with a system of useless rites and foolish ceremonies, of fasts and feasts, of prayers to the virgin Mary, and of fabulous histories of miracles and saints, and supposing these to be essential parts of Christianity, they reject the whole, and become infidels. Hence it becomes important, as knowledge increases, to disseminate correct views of Christianity, so that the enlightened mind may be able to reject what is false and fabulous, and to retain what is true and substantial.

I beg leave now to assure you, gentlemen, that I am not insensible to the heavy afflictions to which a righteous Providence has seen fit to subject you and the city in which you reside.—Happy will it be, if the loss of temporal possessions excite to earnest desires and pious efforts for eternal riches. Happy will it be, if the loss of some religious privileges lead to a wiser improvement of such as are still enjoyed. That an increase of active and conscientious zeal for religion may be the effect of the Divine dispensations toward the people of Savannah, is my earnest prayer: and while you and the members of the Society are contributing of your substance to send the gospel to others, may you and your families experience its purifying influences, and enjoy its most precious consolations. When the work, in which we are now in different ways co-operating, shall be finished, may we meet to enjoy our Maker's immediate favor forever. Yours, &c. PLINY FISK.

Extract of a letter to a gentleman in the village of Middlebury, Vermont, from the Rev. Levi Parsons, Missionary at Jerusalem, dated at sea, near Palmyra, Dec. 10, 1820. VERY DEAR SIR,

Your truly acceptable letter of May 9th, was received Nov. 21st, for which I have, please to accept my sincere thanks. I had then just returned from a short tour in Asia Minor, and in consequence of leaving Smyrna rather unexpectedly for Syria, I have been obliged to delay an answer till this late period. By the Sally Ann, which left Smyrna the last of October for Boston, I forwarded a letter in reply to yours of Nov. 1819, together with a small box of minerals collected from the island Scio. I regret that it

has not been in my power to obtain more valuable specimens. No attention is given to this science in Asia Minor, as far as I have obtained information. I made your request for an exchange of boxes of minerals, known to Professor Bamba; to which he replied, "unfortunately we have not a collection of minerals in our seminary." During our tour in Asia Minor I collected a few specimens from Pergamos, Thiatira, Sardis and Philadelphia, which may keep in remembrance. These will be forwarded by the first convenient opportunity, and directed as before, to the care of S. T. Armstrong, of Boston.

With regard to this science, there are some embarrassments peculiar to the country. The Turks watch with a suspicious eye, every motion of foreigners which has the appearance of searching for treasures. A circumstance occurred on board the vessel last week, which may illustrate this remark. On the account of contrary winds, we were obliged to remain three or four days in harbour. My interpreter found it necessary to bring from the shore a large flat stone for the purpose of securing the fire in the cabin. The Turks (there were three with us in the ship), observed it, and turning to the Greeks, said, "There, see those Franks, they have brought a large stone in the cabin. We advise you to go and examine it and then go and get one exactly like it. You may be sure that it is valuable." At another time they observed me looking through a spy-glass, towards some village, and they instantly enquired with the greatest interest, "does he intend to write a history of these places?"

This trait of character in the Turks is frequently mentioned by travellers, and I believe that it is against the laws of the Empire for foreigners to dig in the earth. And perhaps in no part of the world will there be need of more caution than in Syria.—But if any specimens can be obtained without exciting suspicion, it will give me much pleasure to forward them for your collection. This day has been peculiarly interesting. The sky is serene and the wind favorable. We passed in the morning, near to the shores of the ancient Miletus, where St. Paul preached his farewell sermon to the elders of the church at Ephesus, and where they fell upon his neck. "Sorrowing most of all for the words which he spoke, that they should see his face no more." At four o'clock in the afternoon we passed the Isle of Patmos, where the beloved disciple, John, was in banishment for the testimony of Jesus. We saw distinctly the church erected upon the very spot where, it is said, were written the epistles to the seven Churches. I read to the pilgrims the 20th Chapter of Acts, and the account of St. Paul's last visit to Miletus. The history of St. Paul's conversion was also read, as recorded in Acts, 9th chapter. I observed one aged man weeping while he listened to the affecting story.

#### BRITISH BIBLE SOCIETY.

We have extracted the following interesting letters from No. 41 of "Monthly Extracts from the Correspondence of the British and Foreign Bible Society," printed in London. FROM THE REV. DR. FINKERTON.

St. Petersburg, Oct. 21, 1820. The Committee at Kazan, having found that the Tartar Testament, printed in the Missionary press at Astrachan, is not properly understood by the Kazan Tartars, it being in the Nogai dialect of the Tartars, have applied to the Petersburg committee for permission to prepare a version of the Testament in the Kazan dialect of the Tartar. This request was willingly granted, and the work will commence without delay. The Odessa committee still continue to labour with every encouraging success in the Biblical field.

Most of the resolutions which were made in their committee during my last visit to that place, have been carried into effect, among which, the formation of a Bible association at Tarsopolis has also lately been realized. The Irkutsk Society has ordered one thousand copies of the Mongol Gospels, and anticipates a favorable reception for them.

A Bible Association, in connexion with the Irkutsk Auxiliary, has been formed in Jakutsk, which is situated on the banks of the Lera, under the 62d degree of north latitude, with about 5000 inhabitants.—No less than 649 rubles and 50 kopecks were subscribed at the establishment of this society, by the inhabitants of those northern regions. It has also been very pleasing to hear that every family in the seaport town of Okotsk, situated on the sea of Okotsk, at the very extremity of Siberia, had been furnished with a copy of the Scriptures, through the generosity of an English captain named Gordon, who, on his stay at that place, which contains about 150 families, purchased Bibles from Irkutsk, and supplied them all!

The Mongols and Buriats, in the neighborhood of Kiach'ta, though heathens, continue to manifest a desire to possess the sacred writings in their own tongue. Many of them have liberally contributed pecuniary aid to the Bible Society; and others, who were not possessed of money, have brought in their offerings in tea, to advance the cause.

For these, and other pleasing accounts of the success of the Bible Society in the different parts of Siberia, our committee are deeply indebted to the unwearied exertions of the governor-general Sparsky, who seems to be a true friend to the Bible, and is the author of a late highly esteemed version of Thomas a Kempis' Imitation of Jesus Christ, in Russ.

FROM REV. DR. HENDERSON. St. Petersburg, Oct. 18, 1820.

It is a pleasing fact, that when an inquiry was instituted at Okotsk by the governor, respecting the want of the Holy Scriptures, copies were found in quarters where they were least expected, which is attributed to the zealous and indefatigable exertions of our countryman, Captain Gordon, whose track from Okotsk the whole way through Siberia to Astrachan, and thence thro' Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief, as the circumstances of his immense journey would allow.

From the accounts recently transmitted by this singularly zealous traveller, the most encouraging prospects are opening for the dissemination of Divine truth in the Persian empire. A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country, he happened one day to go into the house of a native, when he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was.

At last they informed him that it was the New Testament; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming mercy and love, and that here and there may be a Nicodemus inquiring, under the shade of concealment, How can these things be? On the subject of coming before the tribunals of the country, who will not be afraid to demand, *Doth our law judge any man before it hear him, and know what he doeth?* Let such an investigation once take place in regard to the doctrines and life of our blessed Lord, and we know what will be the result.

#### LONDON MISSIONARY SOCIETY.

The Annual Meeting of the London Missionary Society on the 10th ult. was convened by the presence of Ratsa, a Prince of Madagascar, brother of the King of that Island, whose wish to obtain missionaries and artificers from England is expressed in the following letter:

(TRANSLATION.)

"Radama, King of Madagascar, to the Missionary Society, commonly called the London Missionary Society.

"Gentlemen.—When the treaty was concluded between me and the Governor Farquhar, which has for its object the cessation of the exportation of slaves from the island of Madagascar, the missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tananarive, the capital of my kingdom, with the intention of paying me a visit to solicit from me leave to settle, with other missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request.

"Mr. Jones, your missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations; and this not by force, contrary to the light of their understandings; therefore, gentlemen, I request you to send me, if convenient, as many missionaries as you may deem proper, together with their families, if they desire it, provided you send skilful artisans to make my people workmen as well as good Christians.

"I avail myself of this opportunity, gentlemen, to promise all the protection, the safety, the respect and the tranquillity, which missionaries may require from my subjects.

"The missionaries who are particularly needed at present are persons who are able to instruct my people in the Christian religion, and in various trades, such as weaving, carpentering, gardening, &c.

"I shall expect, gentlemen, from you a satisfactory answer by an early opportunity.

"Accept, gentlemen, the assurance of my esteem and affection. (Signed) RADAMA, King."

Additional interest was given to this meeting by the company of the Rev. John Campbell, who arrived the day before from South Africa, which country he has visited a second time on behalf of this Society. Mr. Campbell has discovered several large towns, far north of Lattakoo—one of which, called Kurrehane, contains 16,000 inhabitants, who have manufactories of iron and pottery. The chiefs of these and other places are desirous of obtaining missionaries.

#### AFRICAN INSTITUTION.

London, March 29.—Yesterday a meeting was convened at Freeman's Tavern, of the friends and supporters of this institution. The Duke of Gloucester filled the chair; and we observed Lord Compton, Mr. W. Wilberforce, jun. and others to be present. The object of the meeting was to receive the annual report of the Directors of the institution.

The chair was taken at about 1 o'clock, by his Royal Highness; and Mr. Harrison, the secretary, proceeded to read the report, which was of very considerable length. It commenced by deeply lamenting, that notwithstanding the abolition of the African slave trade by almost every other power, yet that the inhuman traffic was carried on to an incredible extent under the French flag. It proceeded to detail some facts relative to the ill treatment received by some of the poor wretches, who were thus torn from the bosoms of their families, and referred to a French medical pamphlet recently published in Paris, in which an account is given of the *Rodouar*, a French vessel, employed in this traffic, having brought to Guadaloupe a cargo of slaves, all of whom, together with the crew and captain of the ship, excepting one seaman, were attacked with the ophthalmia, and became blind. The slaves were brought on deck for fresh air, only being allowed half a wine-glass full of water per day, and many of them threw themselves into the sea, locked in each other's arms. Some were hanged, and others punished severely, to prevent it, but it had no effect; and the slaves were therefore kept below. The whole of the slaves and crew of another ship had gone blind from the disease; and the ship was left to the mercy of the winds, without any power to direct it. The *Rodouar* saw its situation, but being themselves nearly in the same condition, were unable to afford relief. The ship has not since been heard of. Another French vessel, the *Jeune Estella*, also a trader in human flesh, was boarded by an English brig, the *Tartar*, and after a long search, two female slaves were found stowed in a hog-head, in the last stage of suffocation. Before reaching the *Jeune Estella*, the captain of the *Tartar* had seen a number of cases floating in the sea, which he now imagined to be also filled with slaves; having gone too far to leeward, he was unable again to find the casks. The report then continued to observe upon the attempts which had been made by England & some other powers to put a stop to this inhuman trade, and concluded by alluding to the prosperous state of Sierra Leone at the present moment. In 1820, the population was 12,521, being an increase of 2,956 since 1818; and of these, 2,097, were educating in the schools.

Mr. Wm. Wilberforce, jun. Lord Compton, Sir W. Johnston, and others, shortly spoke, and the directors of last year were re-elected, with the addition of some new members. Thanks having been voted to the Royal Chairman, the meeting was dissolved.

#### BOSTON RECORDER.

SATURDAY, JUNE 30, 1821.

Damnable Heresies defined and described, in a Sermon, preached in North Wiltbraham, June 15, 1808, at the ordination of Rev. Thaddeus Osgood, to the office and work of an Evangelist. By JOSEPH LATHROP, D. D. Pastor of the First Church in West Springfield.

Christ has said, "Wee unto you when all men speak well of you; intending, no doubt, to caution his disciples against preferring the praise of men to the praise of God, and to warn them against sacrificing the paramount interests of his kingdom, to that unsanctified love of popularity, which marked the character of the Pharisees & the false prophets of preceding ages. There seems to be little danger of falling under this curse, literally interpreted, in a day of so much "blasphemy and rebuke" as the present. Certainly, those who are faithful to Christ, and the distinguishing doctrines of the Gospel, can indulge no hope of escaping the fangs of falsehood and detraction; the reproach of the Cross has not ceased; their candor is pitiful policy—or their zeal is enthusiasm—or their firmness is bigotry—or their reverence for the unsophisticated Word of God is superstition!

God has raised up few Divines in this country more distinguished for those virtues that ought to ensure protection against slander, and inspire unmingled love and veneration than the "good man" whose name stands at the head of this article. He was not a pigmy perched on the Alps—but a pyramid in the vale—in the retirement

of a country village, surrounded with an attentive flock—studying the Scriptures with an help except those derived from the teaching of the Holy Spirit—his capacious and vigorous mind laid hold on the truths of revelation, with a firmness that abashed vain philosophy, and might still put to the blush many of the votaries of Divine "science falsely so called."

His views were enlarged by deep study of God and his own heart. His sentiments toward those who differed from him in speculation, were liberal. His feelings were kind and generous toward all men. Yet he was chargeable with no difference to the fundamental principles of Christianity. Nor did he embrace as Christian brethren all those who claimed that relation, though cheerfully yielded to their just claims on his respect and benevolence. If it be a virtue to away all human systems, and derive one's faith directly from the Bible—and if it be a virtue to maintain steadfastly a faith thus derived, in position to all the philosophical opinions of clashing parties in the church, we have no hesitation in saying that Dr. L. ought to rank among the most eminent theologians of any country. His mind was not formed for controversy. His mind was formed to find delight only in scenes of peace, and in diligent prosecution of those various duties which Providence had marked out for him. The elasticity and energy of his mind would have rendered him an able disputant, and secured to him a large share of honor from such a party as might have chosen to support or lead; but his heart was not rightly tempered for such employment of his intellectual powers; and he held fast the form of sound words which had received, it was with so much sweetened disposition, and so hearty a good will to the who differed from him, as to secure to him respect and affection of those most thoroughly opposed to each other in sentiment.

It is in this fact doubtless, that we direct the source of the reproach cast on his memory by some who are more anxious, it is to be feared, to fortify a defective system by great good names, than to do justice to the piety, zeal of an eminent servant of God. We can think it speaking well, but immeasurably ill of set for the defence of the gospel, to claim him the friend & advocate of opinions which he formally disavowed and reprobated in no equal terms. He did not, it is true, adopt a philosophy in all cases, which we think best added to convey a deep impression of Divine truth; he did not agree in his views of some points of speculation with men whom we held in high esteem; but on the peculiar and fundamental principles of the gospel, his sentiments were as clear and decided as those of any man not excepting the most obnoxious defenders of the most obnoxious system so generally embraced by the orthodox part of New England.

The sermon whose title forms the introduction of these remarks, contains a full exposition of the views of this good man, on a subject essentially involving the claims of some among the professed admirers, to the Christian charity of fellowship of their brethren in office. We believe it will be extensively read, and produce a far better effect than to correct any erroneous impressions concerning the author—for though he be important as far as justice to his reputation is regarded, it is of far less consequence that the general prevalence of scriptural sentiment, the character and work of our Lord and Saviour.

The Sermon is founded on 1. Pet. ii. 1: "Thou shalt be false teachers among you, who shall bring in damnable heresies, even denying Lord that bought them."

After a few introductory observations on the nature of the gospel, and the tendency of the he proceeds to the enquiry, "What are the errors in religion which may be called false?" This question he considers to be answered by Peter and Jude:

There are two things, which they consider damnable heresies; One is "denying the Lord who bought us;" the other is, "turning the grace of God into licentiousness."

The first of these heresies he considers denying the great doctrine of redemption by Jesus Christ, and proceeds to say:

They who reject this, reject all that is peculiar to the gospel; all that distinguishes it from natural religion, or from a mere scheme of rational philosophy.

The Scripture teaches us, that God is a being of perfect rectitude, wisdom, power, goodness—that he exercises a moral government over his intelligent creatures—that he will, however made known to them, in a law which they are bound to submit to—that he requires all righteousness, and condemns all in temper and action—that all transgressors his law offend against his authority, incur his displeasure, and deserve punishment. This is every man's reason must assent. This is generally called natural religion. It is a religion adapted to guide the conduct of holy innocent beings. But it by no means comes home to the case of sinful and guilty creatures.

These, having already fallen under condemnation, need first to know, whether there be any help, or any hope for such as they are. This is properly called the gospel. This instructs that we all have sinned and come short of glory of God—that God, in his self-moving mercy, has constituted a Redeemer of sinners, that this Redeemer is in an eminent and personal sense God's own son, his express image, brightness of his glory, possessed of Divine attributes, entitled to Divine honors, the Creator and Upholder of all worlds—that this was a person, being manifested in our flesh, born in his own body, made himself a sacrifice for them, and having purged them by his blood from the dead, ascended to glory, and through him God has shed forth the holy essence of his spirit to convince men of sin, and then after his image, and sanctify them in preparation for that world, to which the Redeemer has ascended—that pardon is now granted to penitent and believing sinners, so that the Divine Spirit is freely granted to who seek it. This is the scheme of grace, which our Apostles call "denying ungodliness, which our Apostles call "denying the denial of him in this character, they call damnable heresy; because it is a denial of the whole gospel, considered as a plan of redemption for sinners, and as distinct from the of nature.

Of those who acknowledge Christ to be a Redeemer, he says: "These are justly ranked among those



## REVIVALS IN CONNECTICUT.

The General Association of the Clergy of Connecticut, held its annual session at Thompson last week. Very interesting accounts were given from the various associations, of the wonderful work of Divine grace, which has been going on in that state during the year. We learn from a gentleman who was present, that it was found that of two hundred and seven congregational churches in the State, eighty had been visited with revivals. The whole number received into these churches is about five thousand, and many more still remain as fruits of the work. And yet these churches are looking forward, and expecting the great blessing to be continued. Such prosperity to the churches of Connecticut has not before been known, certainly for eighty years. There appears now to exist strong faith that God will pour out his spirit in answer to prayer. The labors of laymen have been remarkably blessed, and there continues a disposition extensively among the churches, to send these messengers to inquire of each others state, and see how they do. A friend from New-Haven, informs us that there, although for a while, the work seemed in some measure to decline, Christians had recently been again aroused. A union prayer-meeting had been established with great harmony, of all denominations of Christians in the city, and appearances in the college and in all the other churches were most encouraging. We have also heard from various sources, of several places where the work has recently commenced, and is going on gloriously. One thing is to be remarked of the revival in New-Haven, and we believe through the state, sectarianism has been left out of the question. The object has been to build up the church of Christ. If any wrong has been done in any instance, by one denomination towards another, it has been overlooked. Christians have evidently felt that they were "doing a great work," and could not "come down" to attend to little sectarian disputes.

## AMERICAN EDUCATION SOCIETY.

## EXTRACTS OF CORRESPONDENCE.

Extract of a letter from the Rev. PROFESSOR PORTER, to the Editor of the Recorder, dated Andover, June 18, 1821.

My dear Sir—In my note to you from Charleston, S. C. I mentioned a donation of \$100 from a young lady, resident in Camden, to the American Education Society. As an expression of Christian benevolence, its value is greatly increased by the fact that this sum was acquired by her personal industry, as a teacher of youth.

It is but justice to acknowledge that without the aid derived from female charities, this important society could not have proceeded in its operations. If I do not mistake, of the three largest donors to this society, one is a lady; of the three annual contributors to the amount of \$50, two are ladies; and the only individual contributor to the amount of \$100 annually, is a lady. Of the 129 ministers who are Life Members, 102 were constituted such by the charities of ladies. As the day of Zion's prosperity advances, we may confidently trust that others will press forward with holy zeal, to assist, or even to excel these "many daughters in Israel who have done virtuously."

Extract from the Note accompanying the donation of \$100 mentioned in the preceding letter.

"Dear Sir—I received your favor of March 6th, together with the sermon and circular. I was, as I often have been, distressed to learn that the American Education Society, which promises so much usefulness, should labor under such serious disadvantages, merely for the want of funds. Gladly would I have made any exertions in my power to aid this object. I named the subject to several pious people, who, although they seemed to have their feelings strongly enlisted in its favor, thought that under existing circumstances, it would be equally injudicious and unsuccessful, to attempt to raise a subscription. The sermon, however, has been read by a number, and the subject spoken of, which I hope will be a means of preparing the way for doing something at some future period.

Although I have not succeeded in collecting anything, I feel it my duty and privilege to contribute something myself, and have forwarded \$100 by Dr. P. which I beg you to receive as a donation to the American Education Society."

It is not improper to say, that the Lady whose liberality furnishes at once so praiseworthy an example, and such important assistance to the funds of the American Education Society, is relying wholly on her own industry and the smiles of Providence for the means of doing good, and for her own support. Is it incredible that when her Lord shall say to her in view of her well directed charities, "Didst thou lack any thing?" she will answer "Nothing!" With how much cheerfulness then, ought those who are blessed with an abundance of the good things of this world, to disperse them abroad, trusting in the promise of God, that they shall find them after many days.—Ed.

Dedication.—On the 21st inst. at Topsham, Me. a neat and commodious House was dedicated to the worship of Almighty God. The introductory and dedicatory prayers were offered by Rev. Samuel Green of Reading, Mass. Sermon by Rev. President Allen of Bowdoin College; and concluding prayer by Professor Newman.—Cum.

The corner stone of a Church has been laid, near Cherlock Hill, eight miles from Savannah, Geo. which is to be called "the Church of all denominations," and is to be open to all, as its name imports. It is the undertaking of the Free-asons, under the immediate auspices of Thos. U. P. Charlton, Esq. Judge of the U.S. District Court.

## Wednesday Evening Lecture.

In consequence of the intended fire-works on the evening of Independent Day, the Lecture will be omitted.

The Treasurer of the Theological Seminary, Andover, acknowledges the receipt of \$30 by the hand of Mr. Alva Wood, towards making up the deficiency in the support of indigent students. The above sum was contributed principally by benevolent individuals in Granville, N. York.

Errata.—In the Recorder of the 16th inst. in the Remarks on the Dedham Case, 3d column, 6th line, for "affair" read office. Two or three others escaped which are not essential.

In the report in our last, of the proceedings of the Missionary Meeting, in the sum stated to have been paid by Dr. Cary and his associates, to the Society who sent them out, the character for dollars instead of that for pounds, was accidentally put before the figures.

The election of Delegates to form a Convention for revising their Constitution, took place in the State of New-York, last week. In the city, the Anti-Clintonian ticket succeeded. The Hon. Rufus King and Vice-President Tompkins are elected from their respective districts.

Arrangements have been made for the surrender of the *Florida* to the U. S. St. Augustine was to exchange flags about the 15th June.

The people of New-Hampshire have decided by an almost unanimous vote, not to call a convention.

A new Telegraph has been put in operation in the harbor of New-York, which is very highly spoken of. A vessel thirty miles from the city, may be announced in one minute after her signal becomes intelligible.

## FOREIGN NEWS.

## FROM TURKEY.

By arrivals at this port, and at New-York, European intelligence has been received several days later. A sanguinary battle is said to have been fought between the Greeks & Turks, at the fortress of Petraso, gulf of Lepanto, in which the Greeks had the advantage. The Greeks had captured thirty Turkish ships on the Danube, and put their crews to death. Information had been received at Trieste, that the whole Peninsula of the Morea had declared itself independent, on the 23d March. The Pacha in order to intimidate the Greeks, had ordered their church at Tripolizza to be burnt. The Greeks were so much exasperated, that they put those to death, who were charged with the order. On the 24th March, the Christians of the Morea, 4,000 Greeks and Mainotes, with the Bishop of Ephesus, and cross, at their head, entered Tripolizza. The Pacha retired. Proclamations have been issued by Prince Ypsilante and Theodore Wladimhor who are the chieftains of the Greeks, and who have united their forces in Wallachia. Their army, said to be 60,000 strong, is encamped on the banks of the Danube. A council of civil government has been formed, who have taken measures for the supply of the troops, and ordered that cannon should be cast from the bells of the Monasteries. Prince Ypsilante is said to be a very gallant officer. At the battle of Dresden, the same ball which struck the General, carried away Ypsilante's left hand. Other accounts say that the insurrection among the Greeks is much less formidable than it has been represented, and that the force under Ypsilante does not exceed 5000 men. A dreadful massacre of the Greeks is said to have taken place at Constantinople, and at Smyrna. As there are no newspapers among the Greeks or Turks, the accounts appear to be chiefly rumors, of the truth of which it is impossible to judge very accurately. But the most important circumstance, if true, is that the Emperor of Russia, by two proclamations, issued by his Consul at Jassy, enjoins Prince Ypsilante and his adherents, immediately to proceed to Russia, and wait the Emperor's decision upon their conduct. The 2d proclamation calls upon the Moldavians to return to obedience to their legitimate rulers.

The news from Spain exhibits that country as in a very unsettled state. The King appears not to be held in much reverence; his favorite confessor had been put to death. However much wisdom there may be in the Cortes, there appears to be no power to carry their measures into effect. Plots and arrests seem to be the order of the day.

In England, great preparations were making for the coronation of the King. The stocks were advancing in price, consols 74 1/2. This is said to be because the government have this year made no new stock. The ultimate reason is the vast amount of capital in England, which cannot be employed in business. Very large loans were negotiating in London by several of the Continental governments. French funds, five per cents, 88 1/2.

An arrival at Baltimore from St. Domingo, brings the intelligence that the Spanish part of that island had been revolutionized without bloodshed. Commodore Aury and President Boyer acted in concert.

A monument of cast iron, sixty feet in height, has been erected by the Prussian government, on the Temple in commemoration of the victories of 1813, 14, and 15.

## From the New-York Commercial Adr.

Official information has been received, that owing to the change of affairs in Italy, the Russian troops which were advancing into the south of Europe, have received orders from their Sovereign not to pass their own frontier.

Austria.—Accounts received at Paris from Vienna to the 25th of April, say, "an Edict has appeared, ordering the levying of 150,000 conscripts."

Spain.—The accounts from Madrid to the 24th ult. state, that on account of the movements that have taken place in the northern provinces, extreme measures have been resorted to by the government. In the Castiles, troops have been assembled. The *Empecinado* was sent to disperse the insurgents in Burgos, who at Salvaterra amounted to 400 men. At Malaga the authorities arrested eight suspicious persons and at Grenada eleven persons were put into confinement, all persons of respectability. At Seville, Oviedo, and other places, persons of rank, chiefly connected with the ecclesiastical establishments, have been seized and imprisoned. In Salvaterra, in the province of Alaba, not far from the boundary of Navarre, the insurgents, consisting chiefly of fanatics and marauders, headed by friars, have been dispersed; many of them having been killed, and many more wounded. The priests have in vain attempted to raise an insurrection in Biscay.

Switzerland is the general place of refuge for the Carbonari. It is stated that the Duke de Genevois has restored the Piedmontese crown to his brother, Victor Emmanuel.—The Journal de Thoulouse declares, that a Congress of the Great Powers is to be held at Blois.

Governor Farquhar has concluded a treaty with the King of Madagascar, by which persons in that island trading in slaves are to lose their heads.

## DEATHS.

In this town, Mr. Addington Davenport, aged 71; Samuel, eldest son of Mrs Elizabeth Bacall, aged 12; Thomas Emmons Woodward, aged 21-2, son of Mr Reuben W.; John A. Palmer, son of Mr John R. P. aged 4 mo.; widow Mary Coleman, aged 59; Rebecca, aged 3 years, daughter of Mr Daniel Lea, Jr.

In Dorchester, Mr Samuel Spear, merchant, of this town, aged 52; Mrs Hannah Pierce, relict of the late Mr Benjamin Pierce, aged 73.—In Scituate, Capt. Rowland Pierce, aged 40.—In Nantucket, Mr Nathaniel Russel, aged 78; Suddenly Mr Thomas Evans.—In Rehoboth, Mrs Phoebe Pearce, widow of the late Capt. Richard P. aged 80; Dea. Chase Round, aged 76.—In Bradford, Mrs Elizabeth, wife of Rev. Jonathan Allen, aged 73.—In Beverly, Mrs Martha Vickrey, wife of Mr Wm. V.—In Salem, Mr Samuel Phippen, aged 34.—In Marblehead, Miss Mary Reed, aged 66; Miss Sally Lindsey, aged 48.—In Wenham, widow Elizabeth Dodge, aged 80.—At Norton, of suicide, Jonathan Marcy, a veteran of the revolution, and a pensioner of the government.—In Winchendon, Mr Stowers Beals, aged 58, formerly of Cohasset.—In Newburyport, Mr John Prior, a foreigner, aged 36; Mr Moses R. Edwards, aged 37.—In Hanover, N. H. Elisha Ticknor, Esq. of this town, aged 64.—In Durham, N. H. Mr Zachariah Boddy, aged 75.—In Cranston, R. I. William Waterman, Esq. aged 62.—In Baltimore, Rev. Hamilton Jefferson, in the 53d year of his age; Mr Edward Jones, formerly of Portsmouth, N. H.—At Randolph, the 18th inst. Ensign Samuel W. Linfield, aged 19 years, son of widow Relief Linfield.—At New-Haven, Miss Hannah Chittenden, aged 60; Mrs Jennet

Peck, wife of Mr Garrey Mrs Polly Stanly, wife of I aged 33.—At Philadelphia, In Saville, Maine, Mr 68. The circumstances of as follows. In the morning, death, his son killed a bear ing a sheep, and some of the meat dinner. As he sat at table, he suddenly ed, that he should eat no more bear's meat, stepped to the door, and fainted. He was assisted to his bed and soon expired.

Salem, June 26.—On Wednesday evening last a man by the name of Flanders, with his three sons, aged about 11, 15 and 17, came down from Amesbury to Plumb Island, in order to get some sand, fish, &c.; in the afternoon at low water, they went down to the Middle Sands, in Plumb Island River, leaving the boat at some distance; finding the tide coming in fast, they started for the boat, but found themselves surrounded with water; the father attempted to ford across to the boat, but in vain; he returned, took his youngest son on his back, and told the other two to follow; having then lost sight of the boat, in consequence of the fog, he directed his course to where he supposed the nearest land to be; but, shocking to his feelings, he heard his eldest son cry out he was drowning, while he himself, was struggling for life, with his boy on his back, amid the thunder and lightning of that evening. Being near sinking, in the struggle to save himself his child was disengaged from his back, and in a flash of lightning he discovered land, and in a few moments gained the shore, with great difficulty. He spent a distressing night on the neck, and was relieved in the morning, but with the afflictive loss, however, of his three dear sons.

## NOTICE.

THE wealthy and benevolent of this town and vicinity, are respectfully requested once more to assist the subscriber in extending the necessary means of instruction to the destitute on the Northern frontier of this country, and the Southern border of Canada. Any useful Books or Tracts, which may be given for that purpose, if sent within a few days, to Mr. Armstrong's Bookstore, No. 50, or to the care of Messrs. Lincoln & Edmunds, 53, Cornhill, will be thankfully accepted, and faithfully forwarded, to places where, it is hoped, they will be extensively useful.

By the public's humble servant,

Boston, June 25, 1821. T. OSGOOD.

N. B. The establishment of Sunday Schools, and the circulation of useful Books and Religious Tracts, have long been acknowledged, both in this country and in Great Britain, as highly important. And it is thought that the system of Sunday School instruction might be so improved, as to enable private Christians to do more towards advancing the kingdom of the Redeemer, than all that is now done by the Ministers of the Gospel. Ip June 30.

Furniture Commission Company, No. 6, Milk-Street, opposite the Old South Meeting-house, Boston.

HAVE constantly for sale, the following assortment of GOODS, Warranted, and on the most reasonable terms for cash.

Cabinet Furniture, Pier Tables, and Sideboards, Pier, Mantle and Toilet Grecian Card Tables, Looking Glasses, do. Pembroke Tables, Chairs, Bureaus, Mahogany, Cane, Rush Ladies Work Tables, and Common Chairs, Dining Tables, Easy and Lolling do. Pembroke Tables, Grecian Couches, Wardrobes, Secretaries, Grecian Sofas, High and Field Post, Down & Feather Beds, Bedsteads, Mattresses, Feathers, &c. French Bedsteads, Piano Fortes, Night Cabinets, With elegant Music, Cribes, Cradles, &c. Stools and Chairs.

Willard's Warranted Time Pieces & Clocks, Also, Clocks for Church Galleries and Steeples.

A general assortment of CUT GLASS WARE.

Copper and Brass Wash Kettles; Copper and Iron Tea Kettles; Iron Boilers; Coffee Mills; Flanished Block Tin, Tin Ware, &c. Brass Fire Sels, Shovels and Tongs, Fire Feeders, &c.

Also, Venetian Window Blinds of different sizes, calculated for Meeting-houses and Counting-Rooms as well as Dwelling-Houses.

With a variety of other Goods, necessary for the furnishing of houses; and purchasers are respectfully informed that at this Warehouse they sell for cash only, and have but one price. June 30. GEO. BARKER, Agent.

Gold Watches, Jewelry, &c. &c. JOHN B. JONES, No. 37, Market-street, Has just received, and offers for sale, on the most reasonable terms a fresh supply of Ladies and Gentlemen's GOLD WATCHES, of superior quality, comprising a great variety of patterns and sizes.

Also, new Patterns of Gold, Pearl, Garnet, Paste, Topaz, Amethyst and Jet Ear and finger Rings—Brooches and ORNAMENTS—Gold Watch Seals and Keys—Gilt and Jet Indispensable Tops—Waist Claps—Shoe Claps—Hooks and Eyes—Watch Chains—Seals and Keys—Ribbon & Steel Chains—Snuffers & Trays—Miniature Cases—Silver Pencil Cases and Tooth Picks, Boxes—Neck Chains and Ornaments, Ladies Watch Trinkets, &c. &c.

Two elegant bronz'd and gilt MOON LAMPS, upon an entire new construction. 1 best London made, Horizontal, Jeweled Patent Alarm WATCH. June 30.

## PROPOSALS.

FOR publishing, by subscription, the LIFE OF CAPTAIN JAMES WILSON, commanding the first Missionary Voyage, and at the establishment of the First Mission in the Islands of the South Seas.

By the Rev. JOHN GRIFFIN, of Portsea, Eng. This little book is one of the most interesting specimens of religious and missionary biography any where to be found. The subject of it was bred to the sea, went to India at an early age, was a long time a prisoner to Byder Ally, afterwards commanded a ship in the country trade, amassed a competent fortune, and returned to England a determined infidel. After a few years he providentially fell into the company of the writer of this book, who was then preaching as a candidate for the ministry. From this unexpected acquaintance he was induced to hear the young minister preach, and the result was his conversion to God.

When the London Missionary Society were fitting out the ship *Duff*, with thirty missionaries for the islands of the Pacific, Capt. Wilson offered his services as commander of the vessel without any reward, except that which results from attempting to promote the kingdom of Christ. He conducted the voyage with great ability; left the missionaries at three different stations; aided the mission families by his paternal counsels; and, after his return, assisted in the compilation of an account of the voyage, which brought Two Thousand Pounds, as clear profits, into the treasury of the Society.

Numerous incidents, in the life of this extraordinary man, are worthy of the perusal of all; especially is the account of his conversion calculated to be eminently useful.

The volume will be printed in duodecimo size, on fine paper, and delivered to subscribers at 75 cents in boards or bound at 57 1/2 cents.

Persons subscribing for FIVE copies, or becoming responsible for them, will be entitled to a sixth copy gratis.

Subscriptions received by Isaac Bowers, No. 14 Newbury-Street, who is the publisher of the volume; and at the Bookstore of Munroe & Francis. June 30.

their breach has been made among us. A beloved disciple, a dear friend, a valuable laborer, has been called from his work to his reward. On Thursday morning, the 21st Sept. at half past eight o'clock, the spirit of our lamented brother Hampson, took its flight to heaven, and left us to weep and to mourn, not on account of him, but of ourselves. It has been a great shock to us all. It has been so in no small degree to me. My mind has not yet recovered its composure. It has much unhinged me. He lived beneath my roof, and so sweet was his conversation, such an excellent spirit was in him, so sound was his judgment, so zealous was he, so humble, so cheerful, so holy, so much did he breathe of the spirit of his Master, that did not the thought of unbelief and mistrust, I should say his like to supply his place, will not easily be found. My eyes gush out with tears, and my heart aches while I record the loss our mission and church and world at large have sustained. But I know it is sinful to be dejected and over-grieved at what he does, who is guided in all his conduct by boundless wisdom and compassion.

"His mind was never rapturous, but uniformly serene. He spoke to brother Mundy of the blessedness of being prepared for death, and exhorted him to do the work of an Evangelist. He exhorted sister Trawin to live near to God. He intimated several times that he deemed himself drawing near to death. But he was not alarmed. He said, "your society is dear to me, but I shall soon enjoy far superior society to yours." Hearing a hymn sung in an adjoining room, he said, "I shall soon hear far superior music to this." In his delicious hours he sometimes prayed and preached; once he began preaching in Bengalee, his heart was full of his work. Sweet young man, blessed is he, for he died in the Lord!"

## DOMESTIC ABSTRACTS.

The Southern Evangelical Intelligencer states, that the Charleston Baptist Association is composed of 37 churches—that thirteen of these, comprising 830 members, are destitute of Pastors—and that at least there are 2640 persons of the Baptist persuasion within the same limits, anxious to have the gospel preached to them, but are wholly unprovided. Beside these, how many must there be within the same bounds, who are not anxious to hear, and yet must perish unless the gospel be preached to them! This Association, moreover, is probably better supplied than any other in the State; and perhaps, on more thorough investigation, it will be found, that even where literary qualifications are dispensed with, in order to increase the number of ministers, there is yet a deficiency of religious instructors, "of any sort," as great as has been stated by those who have been accused of calumniating the American churches, by publishing the actual deficiency of competent ministers.

The fact is, that the most careful and extended examinations of this subject have uniformly resulted in confirming the conviction, that unless some mighty and persevering effort be made by all denominations of Christians, to increase the number of able and faithful ministers, the Church must essentially suffer, and without a divine interposition, which we have no right to expect, must ultimately become extinct in this favored land. The Spirit of Sectarianism has never entered into the plans of the American Education Society, nor prompted the least of its exertions. Its sole object has been uniformly to multiply the devoted and skillful preachers of Christ and him crucified, without regard to name—and when it has been compelled to expose the "slanderness of the land," the task has been approached with fear and trembling—with the most perfect kindness toward Christians of every denomination, "holding the head," and yet with a resolution regardless of consequences, to declare the whole truth as far as known, and nothing but the truth.

Last week on Wednesday, a meeting of several friends of Missions, was held at the Rev. Mr. Tyler's meeting house, in Weymouth, for the formation of a Society Auxiliary to the American Board of Commissioners for Foreign Missions. After prayer by the Moderator, an appropriate address was delivered by the Rev. Mr. Colbourn, of Abington. The draft of a Constitution was then presented by the Rev. Mr. Chapin of Haver, which, with some slight amendments was unanimously adopted.

The Society will be known by the name of "The Palestine Missionary Society," its specific object being to support one Missionary at Jerusalem, or in its vicinity; the surplus funds, which may be obtained, are to be devoted to the education of Jewish children, under the care of the Missionary, unless some more important object shall be presented.

With the consent of the Board of the Parent Institution, the Rev. Mr. Temple, will be considered as under the patronage of this Society, and receive his entire support from its funds.

The Parishes which either are, or it is expected will be united in this object, are,

Two in Braintree, Two in Randolph, One in North Bridgewater, One in Easton, One in Halifax, One in Plympton, One in Scituate, One in Weymouth, Three in Abington, One in Hanover.

The annual meeting of the Society, is to be held on the third Wednesday of June, at such place as shall be designated by vote of the Society, at the preceding annual meeting.—The Officers of the Society for the current year are—

ELPHALET LOUD, Esq. President. Rev. Abel Richmond, & J. Via Seth Hunt, Esq. & Presidents. Rev. Jonas Perkins, Secretary. Dr. Ebenezer Alden Treasurer. Silas Paine, Jr. Auditor.

One or more Directors are appointed in each Parish, to obtain subscriptions, and remit the amount to the Treasurer.

Great harmony pervaded all the deliberations, and it is hoped that a spirit of zeal is awakened, which will continue long to glow with increasing fervor and purity. These parishes have never been backward in contributing their share, and some of them, perhaps, more than their share, to the furtherance of missionary operations; but in the present exigencies of the Parent Institution, they are disposed to make still greater exertions, knowing most surely from experience, that it is more blessed to give than to receive—and wishing to stimulate others to "go and do likewise."

able heresies, for they deny him in important character. If we were guilty of being, and needed only to be in what our duty is, such men as are would have been adequate to the work. needed redemption, as well as instruction to accomplish this, no being merely however richly endowed, was sufficient. an high priest became us, who is made and undefiled, and who is made

son stated, why the denial of redemption men from salvation, is, that it is inconsistent with salvation. His is inconclusive:

he imagines, that he needs no redemption, but that he deserves no punishment; a man will exercise no repentance; he is to be repaid of, who has never been living to offend God's purity, or to his displeasure? In order to our receiving, we must know ourselves, be conscious, feel a godly sorrow for them, & desert of condemnation. The innocent and will ask for none.

As God in his grace has appointed them, they who receive it must receive it this way. If such a method were necessary, we cannot suppose God would ordain it. If it be necessary, we must to it.

on the notion that the justice of to secure the sinner from punishment, are to do just. We have not room for them, who fall into the second heresy, turning from God into licentiousness, he rocks

1. Those who oppose faith in of holiness. 2. They who argue and unconditional salvation from the of the wicked. 4. They that the sinner has nothing to do in of his salvation, but to leave it un- in the hands of God. The discourse with several appropriate and impor-

who are enquiring in view of the a- of this region, "Lord, what wilt thou do?" will probably be satisfied of this sermon, that one most effect- of doing good, will be the distribution of a solemn and testimony against

deceitful delusions which are hurrying toward us merrily to their final account of eternity. It is the duty of every to do what in him lies, to arrest the of licentiousness, and to "open the blind" on their danger. And with in his hand, to lend or to give to be yet willing to read and reflect, he probably, be the instrument of con- from the error of their ways—saving death, and hiding a multitude of sins. The sermon may be had at most of the in town.

## FOREIGN ABSTRACTS.

R. S. Dudley, of the British and Foreign Society, has recently published a work on that Institution, designed as a to Mr. Owen's History of its rise and growth. The volume embraces an analytical of this system, in seven chapters, of instructions, treating of the laws and of the Parent Society, of Auxiliary Societies, and the various Bible As- giving a sketch of their origin and of the duties of the Officers and Commit- his intended to be a complete manu- Societies and Associations, while are suggested as seem to be the and practicable.

ility Bible Society has lately been at Lutterworth, where John Wickliffe, quished harbinger of the Reformation, in the year 1387, and whence his bones up in the year 1428, by order of the of Constance, for having translated the into English, and maintained the of those Scriptures, and their sufficient instruction.

ceipts of the Moravian, or United Committee of Missions for 1819, were and their expenditures, £9085, 0, 2.

Rayleyan Missionary Society, Eng. re- 2003, 3, 4, during the eighteen months of the 31st Dec. 1820, and expended more. On their missions at Ceylon, India alone, they expended £10983, several thousand dollars more than the Board of Commissioners for For- receive annually for the support of missionary establishments.

reban Methodist Missions in the West are prospering more and more. Though able Missionaries have laid down their high places of the field, yet con- multiplied, discipline is maintained, grow in love, and the prejudices of against the religious instruction of, have nearly quite vanished.

erman, of the Isle of Wight, and of Sheffield have been de- to visit the London Missionary Society's the Islands of the South Seas. The services preparatory to their departure, in Spafelds Chapel, the 19th of this mission is the same of Mr. Campbell, to South Africa—to the most thorough knowledge of the state to strengthen and encourage the, and to prepare the way if possible, of the exertion.

of the Church, London, and of Stations in Calcutta and the suburbs, have arranged their services, as to preach one of them once a week. "One Spi- Mr. Mundy, "pervades the whole."

London Missionary Society have lost a Missionary in Rev. John Hampson, of the following extracts from a letter of T. Wesley, feelingly describes his worth: "I am prized within me at the tidings of his death. Alas! another



